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Christ the Creator of the New Japan

BY

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"In some way, we know not how, a foundation had been laid and a church was to rise to the glory of God." D. C. Green.

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What is the Envelôpe Series?

It is a quarterly in which the American Board puts out some of its choicest material. The pressure upon the *Missionary Herald* in dealing with the great news of the day makes it impossible to print in that monthly magazine the longer articles which are required for the fuller setting forth of our work. Moreover we need a pocket periodical such as this for more general distribution than would be possible with the *Herald*. The subscription price, ten cents, is merely nominal, enough to enable us to come under the government rate for second class matter. It is absolutely necessary, however, for us to have a large bona-fide subscription list in order to keep this valuable government privilege. For this reason we want as many as possible of our readers to become subscribers. For every subscriber we are allowed to send a free copy to some one else; and in this way we can reach a large circle. Will you not help us extend our influence by sending the price of one or more subscriptions to John G. Hosmer, Congregational House, 14 Beacon street, Boston, Mass.

We have never issued a more valuable number than this on Japan. Dr. Griffis speaks with authority, and the place he accords to Christ and the Church in the making of the New Japan should encourage those who are standing behind the foreign missionary enterprise, and convince those who have been in doubt on this subject. We have asked him to write in a personal vein, of what he himself has seen and heard.

CORNELIUS H. PATTON,
Home Secretary.

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Christ the Creator of the New Japan

By Rev. William Elliot Griffis, D.D., L.H.D.

Of the New Japan, which is coming and has come, Jesus Christ is the creator.

This has been my creed for forty years.

What! Christ created the New Japan? Not her statesmen, generals and admirals; her armies and navies; her adoption of western methods and modern machinery; her diplomacy and internal reforms; her heirship of the ages? Not Bushido, or Yamato damashii, or the Oyomei philosophy? Not Dutch science and language nourishing the native intellect during Japan's long seclusion? Not Perry, Harris, or Parkes?

Was not Japan a self-reformed hermit nation that simply allowed her own genius to unfold? Did Western men help at all?

Hear Meredith Townsend, who, after long residence in India, knows the Asian peoples as few Occidentals know them — "Where is the European apostle, or philosopher, or statesman, or agitator, who has re-made Japan?"

Hear Dr. Inazo Nitobé, one of Japan's most widely cultivated scholars, of cosmopolitan experiences, a profound thinker, a samurai, a Christian gentleman and author of "Bushido: The Soul of Japan." He says:

"Some writers have lately tried to prove that the Christian missionaries contributed an appreciable quota to the making of New Japan. I would fain render honour to whom honour is due; but this honour can as yet hardly be accorded to the good missionaries. More fitting it will be to their profession to stick to the scriptural injunction of preferring one another in honour, than to advance a claim in which they have no proofs to back them. For myself, I believe that Christian missionaries are doing great things for Japan — in the domain of education, and especially of moral education: — only, the mysterious though not the less certain working of the Spirit is still hidden

in divine secrecy. Whatever they do is still of indirect effect. No, as yet Christian missions have effected but little visible in moulding the character of New Japan. No, it was Bushido, pure and simple, that urged us on for weal or woe. Open the biographies of the [Japanese] makers of Modern Japan . . . and you will find that it was under the impetus of samuraihood [Bushido] that they thought and wrought."

Bravo for this creed of my friend, who is also one of the Friends, a patriot and a philanthropist. With him, I believe that in the making of the New, yes, of the final Japan, "the mysterious, though not less certain working of the Spirit is still hidden in divine secrecy."

Yet may I give the reason for the faith that is in me, by showing the base line for measuring some revealings of the Infinite and the working of the Spirit of Jesus in the making of the most hopeful of Asiatic States. I confine my view almost wholly to the Japan before 1870, or before the coming of the first missionary of the American Board. I shall tell only what I saw, or heard from the lips of the actors, or what I know direct from the original documents. I was not a "missionary," except as any Christian is, or ought to be. I was in the educational service, first of the feudal authorities of Echizen and then of the national Government of Japan.

In 1850, I saw Commodore Perry's flag ship, the *Susquehanna*, launched beside my father's coal yard, in Philadelphia. From that hour began in my heart a dim, vague interest in the Orient. Ours was a family that read about missions and subscribed to build the *Morning Star*. The old "Chinese Museum" in the Quaker City fed my imagination.

Vagueness turned to personal interest when in 1860 I saw my first Japanese and met some of the Shogun's embassy from Yedo sent to ratify the Townsend Harris compact. This second American treaty opened Japan to the residence of merchants and missionaries.

Yet already that wonderful committee of four American missionaries — who virtually had the whole field to themselves for ten years — were in the Land of Peaceful Shores. To ignore the work and influence of Williams, Hepburn, Brown and Verbeck in the making of New Japan, would be

like forgetting April and May, in accounting for the harvests of autumn.

By and by, in 1866, Japanese lads, eager, rosy, polite, friendly, became my pupils, fellow-students, mess-mates at boarding houses, playmates and pupils, during four years at Rutgers College. Japan was then no longer a strange, antipodal land. These lads, coming from many provinces, north, south, east and west of the empire, told me much of origins and movements from 1850 to 1870, and how their fathers and grandfathers had found light and new vision.

Then on the soil of Everlasting Great Japan, from December 29, 1870 to July, 1874 in the national and feudal capitals, in many journeys near and far, I lived, worked and travelled with the men of Bushido. The one subject of inquiry above all others upon which I was continually seeking light was, "How did Old Japan become New?" Then venerable men and confiding lads were free to speak and write. Thirty years' reading, research and reflection have fixed my creed. Let me tell what I saw and what I know.

I was in the Japanese capital before there was a national army, navy, department of education, revenue system, railway, telegraph, or postage stamp. I knew Bushido when it was a reality, and saw feudalism from the inside as a living institution. I have made myself fairly familiar with the literature and history of Japan, especially with that written by "the Morning Stars of the Reformation." I have discussed the vital points at issue, with hundreds of exceptionally bright Japanese, as to cause and effect.

Therefore my creed! I could never imagine Bushido of itself alone, or Japanese Buddhism, or Shinto, or the Government, originating a Red Cross, a Peace Conference, a system of hospitals, a Woman's University, the emancipation and elevation to citizenship of pariahs and out-casts (*eta* and *hinin*), freedom of the press, the granting of full toleration of religion, of securing of real representative political institutions. In scarcely one of those features in the New Japan most admirable to Christians or to the best men of the Occident, do I recognize the legitimate offspring of Bushido, or forces inherent in Japan. These have been propagated, not developed from within.

No, it is to the Spirit of Jesus that we are to

accredit most of what is morally superb in the New Japan — and this without for one moment nor in one iota unjustly undervaluing Bushido, the eighteenth century scholars, or the Mikado-reverencers, or the leaders of “the three clans,” or the patriotism, sacrifices, vision or services of the men of 1868 — “the fifty-five creators” — or of those who, having received exotic seed, have cultivated the splendid flower.

Not least among those who, led by the spirit of Jesus as they themselves confessed, “died without the sight” of evangelist or missionary. In “The Religions of Japan” (page 366) I have named the names and given the dates of native Japanese, who before the day of missionaries or churches, read of Jesus in Chinese or Dutch, and reading fell in love with Him and found the Father, His and theirs. Modern Christianity in Japan has a subterranean history. “In some way,” writes the honored pioneer missionary of the American Board, Dr. D. C. Greene, in 1903 in a survey of his life and work in Japan, “we know not how, a foundation had been laid and a church was to rise to the glory of God.”

And who was it that (under the patronage of my daimio, the honored lord of Echizen, whom I served and loved) had already cleansed Fukui of its moral pollution, of gamblers and prostitutes, made a model city of it and then in 1866 started his two nephews, Ise and Numagawa, to America as the vanguard of a later army of Japanese students; who in hoary years was summoned to Kyoto in 1868 as adviser to the new Government, who proposed freedom of conscience, religious toleration of Christianity, and the elevation of the pariah *eta* to citizenship, and was with terrific promptness assassinated with pistol and sword within five hours afterward? Who was he? His name was Yokoi Héishiro. On the proclamation of the Constitution, in 1889, the Mikado granted Yokoi high posthumous honor as a maker of the new Japan. His son became later pastor of one of the largest Kumi-ai Christian churches and is now one of the leading editors in Japan and member of the Parliament. I remember that it was only necessary, in 1887, to tell in New England the story of his father's life and death to raise for his son within a few weeks \$10,000 for a fine church in Tokio.

What gave this man Yokoi Héishiro his new spirit and outlook, causing him to embrace and champion such modern ideas as freedom of conscience and the elevation of despised humanity? What made him prophesy, long before the A. B. C. F. M. had a missionary in the country, that as soon as Christianity came to Japan, the native young men of brightest mind would welcome the new faith gladly?

I knew Yokoi's pupils in Fukui and Tokio, for they were among those most signally active in the building of a new moral world in Japan, and I knew his son and I know his writings. Yokoi, when an active teacher of ethics, obtained from China a copy of the Gospels, studied them diligently, and was charmed with the Master, his and ours. He incorporated the teachings of Jesus in his ethical lectures. He lived and died and was slain because he was known to be a Christian. In the assassin's phrase, he was suspected of harboring "evil opinions," *i. e.* the Jesus religion. "Was he a church member?" does some one ask. Yokoi poured out his life blood in 1869. There was no Protestant church in Japan until 1872.

Of Yokoi, the Christian's, nearest and most loyal pupils, we may exclaim how wonderfully Christlike their lives! Who were more to be praised, than for example, — two out of many — Echizen Shungaku (my prince) and Count Katsu Awa? The first introduced compulsory vaccination, modern medicine and hygiene and a host of reforms, moral and social, in his capital city Fukui, which became a centre of learning and a focus for the advocacy of Western civilization. He was one of the leading men in the breaking up of feudalism, in reforming Yedo and in bringing in the New Japan. It was his province that made initial provision in Japan for a staff of foreign teachers in which were organized the first public schools outside the national capital, in the system now numbering thirty thousand attended by five million pupils daily.

Katsu Awa, pupil of Yokoi, who was first virtually and then openly a Christian, I knew long and well. He navigated the first Japanese steamer across the Pacific in 1860, founded the modern navy of Japan, and saved Yedo in 1868 from the avenging torch of the army of Saigo. Greatest of all, this hero flouted and defied the

brutal side of Bushido, putting information, reason, righteousness, humanity for all classes, and the Christian idea of forgiveness of enemies above the sword. "You don't kill enough" was the stingless reproach (meant to be venomous) of a ferocious champion of Bushido, to Katsu of the sheathed sword and unquailing spirit. Fearless amid infesting assassins and at the council board, from which timid statesmen in great crises fled, Katsu in the Imperial Cabinet championed Christian ideas, protected missionaries, stopped persecution, brought in more teachers (using me as his intermediary) and sent his son to study in America.

Other men of Christian mind, pupils of the great missionary Verbeck, were Soyéshima and Okuma. Both became counts. The former, as minister of Foreign Affairs and Ambassador to China, won the audience question at Peking, and was long a mighty force in the making of the new State. Okuma, long and repeatedly in high office and once premier, founder of the Waséda University, Liberal leader, is still a mighty power in the Empire. Because of his liberality of views towards foreigners, he lost a leg by a dynamite bomb thrown at him by a fanatic. Ever a warm friend of Americans and of all who work for the spiritual uplifting of Japan, his whole political life and the spirit of the University which he founded and presides over breathe the idea of principles *versus* opportunism and of the right against the expedient.

Both Okuma and Soyéshima were among Verbeck's most receptive and diligent pupils, being especially instructed in the New Testament and the Constitution of the United States.

Arimori Mori, first Japanese envoy in Washington and author of "Education in America," who secured the abolition of sword-wearing and improved laws regulating divorce and the rights of women, came early under the influence of Verbeck. I knew him well and often discussed with him the gravest themes. When Dr. W. A. P. Martin at Peking asked him if he was a Christian, Mori answered "I try to live so as to be thought one." On the day of the proclamation of the Constitution in 1889, Mori was assassinated by a Shinto fanatic, but his long-cherished hope of seeing a Woman's University in Japan became a

reality through Mr. Narusé, a Christian Japanese.

One trustworthy measure of civilization is a nation's regard for its true half, the women. Bushido, which concerned only ten per cent of the Japanese people, did a little to exalt the average and Buddhism did less. The first missionary teaching of Japanese girls was by Mrs. J. C. Hepburn and later by Miss Mary Kidder (Mrs. E. R. Miller) at Yokohama. The first school for girls under Government auspices was in Tokio, taught by Miss M. C. Griffis and Mrs. P. V. Vedder. This original has become the great Peeresses School in Tokio. Today the elementary schools for girls and women number hundreds, but most of those of higher grade are sustained by Christian people.

If the science of government be one of the noblest, and man's progress be marked by his political structures, Japan has certainly been led by the spirit of Jesus, for her Government (once in ante and anti Christian days, one of the most cruel and arbitrary) is now representative and astonishingly liberal and exists chiefly for the good of the people. A volume by a native author of surpassing interest is that analyzed by Dr. J. H. DeForest, in the *New York Independent*, showing the vast advance in enlightened government and popular liberty within the Meiji period (1868-1907). In the development of self-government and organization and practice in debate and general preparation for advanced political life, the work of the American missionaries has been signally efficient.*

Of the chief founders of the parties which are necessary to interpret a written Constitution, as fore-runners and moulders of the Constitution of 1889, one was a genuine Christian, Nakamura Masanawo. He was one of the first friends and patrons of Christian missionaries. After a visit to England, he in the sixties wrote a remarkable pamphlet in defense of Christianity, and this at a time when the anti-Christian edicts, issued by the old and the new governments, hung all over Japan. Nakamura taxed his countrymen with seeking to gather the fruit of Christianity without inquiring into the roots.

He challenged the right even of the Mikado

*"The American Missionary in Japan," by M. L. Gordon, a most illuminative book.

(aged eighteen) to decide on the truth of the Christian religion without inquiry and personal experience. I knew Nakamura well and talked long and often with him on Christian themes. He received or bought most of the books in my not inconsiderable library, which I had brought to Japan. He died in the full faith of a Christian, having founded a school, employed Christian missionaries as teachers and translated Mill "On Liberty," Smiles' "Self-Help," the Constitution of the United States, etc.

This paper is written with the idea of making inquiries into facts and truths, and of dealing in fairness with all, of whatever name, alien or native, mikado-reverencer, champion of bushido, samurai, layman, minister, or missionary — "orthodox" or otherwise. Seeing the flower, we ask, Who brought the seed? Japan's popular creed is *ingwa* — cause and effect: her noblest ideals are *giri* — righteousness; and her exemplars *Gi-shi* — righteous knights. Praise to God for all that is good in Japan!

So, when we ask, whence the soil of Japan's hopes and ideals, her noble and loyal devotion to the Geneva Convention, the Red Cross and the Hague Tribunal, who can, who would, forget Sano of '77 (who formed the Society, out of which grew Japan's Red Cross) and the hosts of native Japanese, good men and women, working for the nation's regeneration?

Not I surely. Yet until 1868, the rule of war on the battle-field was to cut off, collect and officially count the heads of slain enemies. Mercy on the red field, in the sense of caring for wounded enemies, was next to unknown. Hara-kiri was the subjective and passive rule for the defeated men. A river of suicide's blood flows through all the history of Japan.

It was a Christian gentleman and physician, Dr. Willis of the British Legation, who, on the fourth of February, 1868, first treated a wounded *eta*, or pariah woman, at Kobe, when even Japanese servants would not stay in the same room with her to help — so great was the imaginary defilement. A few days later, as volunteer surgeon, Dr. Willis attended to the ex-shogun's wounded at Osaka and then made his way into Kioto on the sixteenth of February, after the heavy fighting between the southern reforming and the northern

conservative clansmen. Seeing the condition of things, — the streets in and around the city littered with the wounded and “the enemy” neglected by the victors, Dr. Willis refused to unclasp his case of instruments or begin his work unless all feud were forgotten in humanity and he were allowed to give equal attention to the wounded on both sides.

Here Christianity won initial victory. The men of New Japan yielded, and the precedent was set which Japan followed in the Chinese and Russian wars. When the campaign moved to the North and the heavy fighting at Wakamatsu, in October, 1868, let loose old passions, the indiscriminate slaughter or contemptuous neglect of the wounded being, as in medieval days, the rule, Dr. Willis made so vigorous a protest at headquarters about such savagery that his words, backed by his stern refusal to serve unless heeded, made new law for Japan. Clan lines were wiped out in a common humanity. Thus at the dictate of a Christian, mercy was first shown equally to either side. Thus the way was prepared for the mighty men — Sano, Ishiguro, Takagi and the splendid surgeons of to-day. God bless them all, and may Japan excel even Europe in humanity’s greater successes to come. Our purpose is not to glorify individuals, but to show how the Spirit of Jesus moved men’s hearts.

Long before Japan was opened to the light of Christ’s gospel, the Holy Spirit was the compelling power of prayer and gifts for Japan. In Brookline, Mass., even in the thirties, the petitions rose and the coins dropped in behalf of fair Japan.* In time the spirit of Jesus led Neesima to America. “Had there been a hundred men like Alphæus Hardy, there might have been a hundred Neesimas.” This I said first, in 1886. I believe it yet. When Neesima personally uttered the Macedonian cry, at Rutland, the money was ready and the response made. The American Board sent out its pioneer in 1869 — David Crosby Greene, then in vigorous youth, now the wise, far-seeing, broad-minded leader who has been one of God’s right-hand men in the making of the New Japan. Noble as was Neesima’s work when living, it has been greater since his “change of worlds.” To-day President Harada

* *Dux Christus*. p. 286.

as head of the Doshisha continues Neesima's labors in true spiritual succession.

In like manner it was the Spirit of Jesus, in other branches of the Christian church, long before Perry's expedition, that moved men in America to offer gold and souls, property and life for Japan's good, and in the sealed country itself to grope after God to find Him.

Even the first American diplomatists exerted an influence directly Christian. Perry, the bluff sailor, was a daily Bible reader and kept the Lord's day. He always encouraged and helped the navy chaplains and was intensely and personally interested in the elevation of humanity everywhere. Townsend Harris, an honorable merchant above reproach, chairman of the Board of Education and founder of the Free Academy (now College of the City of New York), was a reverencer of the Sabbath, a Bible reader and a devout Christian worshipper. Apart from their diplomatic abilities or official behavior, what was their influence upon the Japanese?

Here we can trust wholly to insular testimony. The Commodore was more than his fleet. The metropolitan merchant stands on the pages of Nitobé and Tokutomi, as one of the noblest types of Christian diplomacy and is known in Japan as "The Nation's Friend."*

A committee on the deck of an American war steamer at Nagasaki in 1858, Messrs. S. Wells Williams, Rev. Edward Syle, and Chaplain Wood, U. S. A., after a call on the Japanese governor of the city, saw clearly the kind of missionaries especially needed. They at once wrote home to their respective Boards of Missions. On receiving word of the Harris treaty, the Reformed, the Presbyterian, and the Episcopal churches sent out their chosen men. At Nagasaki, early in 1859, were Williams and Verbeck, at Yokohama were Hepburn and Brown. This committee of four had virtually the whole field to themselves for ten years, from 1859 to 1869, when New Japan was in germ.

What was the social and moral condition of Japan in pre-missionary days? Having in 1871 lived in a feudal province, without seeing a white foreigner for months at a time, I can answer this

*See the biographies of Perry and Harris, and Nitobé's *Inter-course Between the United States and Japan*.

question fairly well. It is no wonder that much of Perry and Harris's colloquies had to take the form of moral discussions — humanity to shipwrecked, the uselessness of both white and black lies and of polite and other sorts of deception, of mercy in prisons, of decency in life, of the folly of persecution for conscience' sake. We are, all of us, glad that Japan sent thousands of students and repeated embassies to Europe and America to pluck the ripe fruits of Christian civilization, and to scoop in and import the results of ages, quickly adapting them to her own use and benefit; but it is one of the scandals of Japanese "official" history and the disgrace of the nation that the origin of their indebtedness and the services of the thousands of *yatoi*, or servant-foreigners in government employ, from 1868 to 1900, are in the public documents virtually ignored.

The situation was this. For over two hundred years Christ had been officially preached in Japan as the founder of "the accursed sect." Having driven out, with crucifixion, fire, and sword, the men who came from countries which then claimed the whole world as the private property of the Kings of Spain and Portugal, the Japanese banned the religion of the Inquisition. Hence the awful wall of prejudice, ignorance and insular bigotry, which the American and modern Protestant missionaries had first to sap and raze before laying new foundations. In the years of fulfilled scriptural promise, the words of Ps. 18:29 had new and personal meanings.

No one can understand the Japanese unless he realizes that here is a nation within a nation. Ten per cent, or five millions, holding the power which came from the sword and from the culture enjoyed during a thousand years, ruled the other ninety per cent of the common or unprivileged people. In 1870, about five per cent were "educated," that is, cultured in Bushido (the Knight's code); the other ninety-five per cent were "the people" — who had no political existence and few rights which sworded men respected. Not until the seventeenth century, in the long peace of the Tokugawa period, did they know much of Bushido and then only in novels and on the stage. As for the merchant or trader, he had no social standing. One million souls, as pariahs, were outside of reckoned humanity. Contagious

and infectious diseases, frightful poverty and beggary abounded. Famines had, for over a century and a half, been frequent and devastating. The status of woman was low. The horrible doctrines of filial piety run to seed made prostitutes of thousands of daughters of respectable people and of tens of thousands of orphans. Women were sold to whoremongers in droves. Then as now, Japan's name stank among the nations for its licensed, its legalized, its glorified prostitution of women. Sin was made safe for the man, while the woman was left to damnation in both worlds.

BEHIND ALMOST EVERY ONE OF THE RADICAL REFORMS THAT HAVE MADE A NEW JAPAN STANDS A MAN — TOO OFTEN A MARTYR — WHO WAS DIRECTLY MOVED BY THE SPIRIT OF JESUS, OR WHO IS OR WAS A PUPIL OF THE MISSIONARIES.

To-day Japan is a world-power. May she always be such for the elevation of the race. Her statesmen, scholars, inventors, surgeons, ethical teachers, to say nothing of sailors and soldiers stand peer to any on earth. Yet, who trained most of these?

Some, like Count Okuma and General Kodama, never went out of their own country. Others have deliberately rejected, some even ostentatiously scout the idea of all influence from aliens. Some like young chicks, even with the shell fragments unseen to themselves on their own crown, deny the existence of the egg out of which "their own ideas" were hatched. Those who knew Japan's "official" history of ancient times and the process of its making for the ignorant and uncritical multitude are not surprised at this weak spot in Japanese character.

Yet we must judge the Japanese not in mass, but as individuals. There is a new kind of man in Japan who is not only grateful and honest, but actually loves and tells the truth — even when it is disagreeable. Yes, and there are memorials of gratitude that rise on the soil. May the spirit of Paul, who said "I am debtor," ever grow with the Japanese as well as with us conceited Americans, who would insult or bar out "Asiatics" — even though Jesus was one.

When Verbeck at Nagasaki made a trip into an

inferior feudal fief, he saw public baths of two kinds — one for human beings and one for “horses and beggars.” He — already master of seven languages and literatures — quickly began to teach boys. In him was the Spirit of Jesus the foot-washer. Soon the Governor established a “school for interpreters.” Before 1870, when summoned to Tokio to advise statesmen, Verbeck had taught hundreds of young men, sons of the knights, lords and high nobles. After the revolution of 1868, which upset the old and begun the New Japan, his former pupils called him to organize a university and elaborate a national system of education. For twenty-two years he was in the Government service. For a long time he was the only foreign adviser — for they trusted him fully. Often in the early seventies he was closeted with the prime minister in Tokio for hours at a time. It was he who proposed and outlined in detail the great embassy round the world, which on its return in 1873 swung the nation into western civilization and turned its face, from the past and the Orient, to the future and the Occident. Verbeck found on the list of the embassy, when made out, over one-half of his former pupils. In intimate friendship, he first gave the rulers in Tokio the ideas of freedom of the press and the right of laymen to hold ecclesiastical property — a new thing in Japan — translated laws and constitutions, advised and powerfully influenced scores of young men in their most impressionable age, who are now, or have been, among Japan’s ablest statesmen. He was one of the first scientific students of seismology in Japan. He invented an earthquake-recorder of value. In a large sense, he was one of the true ancestors of the modern public school army and navy that humbled China in 1894 and Russia in 1905. Others may, but I could not conceive of the New Japan of 1907 without Verbeck. I was there during 1870-1874, often in his house and in his intimate confidence. Time or space would fail to tell of his evangelical and Bible translation work. For exact dates and details read “Verbeck of Japan.”

It has been stated by a high authority in practical education, diplomacy and statesmanship, that the elision of the practical difficulties in the way of the learning of English

by Asiatics, would be equal in value to an army of one hundred thousand missionaries. Be that as it may. Let us ask, why are the modern Japanese virtually the pupil of the Anglo-Saxon nations? From intimate knowledge of details, in the cradle days of Japan, I can answer that the study of the English language was not only systematically introduced and fostered by American missionaries, but it was they who awoke the hunger and continued interest of the Japanese. Verbeck knew many languages, but he advised the use of English as the basis of general use and popular education, and of German for science. This advice was taken by the men of the new government who were high in office and influence. Who was it that provided first the phrase books and grammars, and then the colossal standard dictionary of Japanese-English and English-Japanese on which the multifarious library of helps since made have been based? We answer, the same who translated the Bible into Japanese and thus "built a railway through the national intellect" — the missionaries.

Samuel Robbins Brown, though sent out, as Verbeck was, by the Reformed (Dutch) Church in America was of Mayflower, New England, and Congregational ancestry, son of Phœbe Brown who wrote the hymn "I love to steal awhile away from every cumbering care." The original verse had "little ones," and Samuel was one of these. Born at East Windsor, Conn., June 16, 1810, he was thirteen days old when the A. B. C. F. M. was formed. Indeed, when this mother of missionary spirit and habit, who helped to pray the American Board into existence, heard the news, she dedicated her son to the foreign missionary work. Brown sang his way through Yale College and Columbia, S. C., Seminary, teaching music to support himself, one of his pupils being Miss Bullock, known then to God only as the future mother of President Roosevelt. Brown married the daughter of Rev. Shuabel Bartlett, Congregational pastor of fifty years' service at East Windsor, Conn., and both went to China to found the first Protestant Christian school (the Morrison) in China in 1838. After ten years' labor (his life once nearly taken by Chinese pirates) he came home, bringing the first Chinese students — the advance guard of a great host — to this

country. In the prime of life, when forty-eight years old, he first found Verbeck and with him sailed for Japan, arriving November 3, 1859, the birthday of the Emperor, then six years old. From 1859 to 1879 his labors were manifold. A born teacher, he not only "discovered the future tense," and published his "Colloquial Japanese" according to the Prendergast mastery system, but lived to see the completion of his labors in the New Testament in Japanese. Many a time I saw him in school and study, at the translation table, in the pulpit and at Bible class labors. His genius, under God, was to raise up pupils, to give Japan "a hundred Browns." His special work was the training of a native ministry. To-day, nearly thirty years after his death, his "works do follow" gloriously. In China, his scores of pupils helped mightily to make the China we see to-day. In Japan, "Dr. Brown's pupils," reformers, editors, pastors, presidents of Christian colleges, stand numerously in the high places of influence, each a rock of conviction amid the winds and waves of ever shifting opinion. No early missionary in Japan so impressed his character upon his pupils or did so much to make the English language the vehicle of Japan's modern reformation. His is a life unto life.*

Still abiding among us, in serene old age, is Bishop Williams of the Episcopal Church, whose record of service in Japan may yet reach the stadium of half a century, for he also began his labors at Nagasaki in 1859. The stamp of divine power through this servant of God is upon the Japanese nation for moral and spiritual good.

With the snows of ninety-two years upon his brow, James Curtis Hepburn, M. D., the oldest living graduate of Princeton College, is still with us at East Orange, N. J. A layman consecrated to Christ, he went out first to China as medical missionary at Amoy, but through failure of his wife's health returned to New York. While engaged in a lucrative practice, the call came to go to Japan. The four months' voyage under sail was made, and soon at Yokohama a dispensary was opened and Dr. Hepburn began the healing of the needy and the taming of the language. I saw him often in his home at the study table, where lexicography and Bible translation went on,

*See "A Maker of The New Orient"; Samuel Robbins Brown.

day by day in laborious routine, and in the dispensary where rotten, woe-begone humanity thronged for succor. The double service — no "eight hour" limit to his long day's work — lasted forty years. When he left Japan, it was a new country of Christian churches, hospitals, orphanages and asylums.

To-day Japan leads the world, perhaps, in public hygiene. In military surgery and therapeutics, she has lowered all records in saving life in camp and on deck. We rejoice with her and can learn from her. Yet inquiring as to how and whence this triumph, it is seen to be a question of flower and seed.

I put aside knowledge gained by critical questioning of the pioneer physicians and first comers from the Occident, the native records of plague, pestilence, famine and beggary, with which I am familiar, and tell only what I saw in the country before 1874. There were no hospitals with inlying patients in Japan until the Christian missionaries came. Secret, contagious, infectious diseases ran riot. Small pox and the other mutilating diseases were not quarantined, hardly repressed. Day by day, in Dr. Hepburn's dispensary, I saw fronting him a mass of stricken humanity, mothers and their infants often in hopeless stages, but around the good doctor a dozen or so of promising Japanese young men were being trained in modern medical science. Most of these young men have since, reinforced by education in Europe, America, or the splendid medical schools in Japan, founded by men from Christian countries, become famous. Hepburn was pioneer in science, but this was but a part of his work. Already when, in 1871, I left for the interior, I carried with me a copy of the great dictionary — key to treasures of the language — and also of the four gospels translated in Japanese. At Fukui, some gospel light was shed in that notorious and age-long citadel of Buddhism, where in 1907 a Congregational Church is a steadily burning candle.

It was an American physician, sent out by the American Board, Dr. J. C. Berry, who first introduced prison reform in Japan, and showed the value of the trained woman nurse. Until the Japanese Government took up the work, Dr. Berry trained the then very few female nurses

now numbering probably ten thousand. There was a reason why, in 1894, China went to battle without a hospital corps, while Japan had already, besides a body of skilled surgeons, probably as many as 1500 certificated women army nurses.

Music is not least among the elevating and refining influences of the Christian civilization. In the main, the old Asiatic music is a wail of sadness. There are sweet strains also, besides those that have power to fire the passions of lust and war, but the music of China, Korea, and old Japan is not calculated to exalt the race. Japan demands the music of Christendom.

It was a Christian lady, a missionary's wife, Mrs. J. H. Ballagh, who, after wise men, skilled in the science and art, had doubted (even to the preparation of a compromise musical scale) the ability of the Japanese voice to master our scale, encouraged a bright Japanese boy to sing our diatonic scale even to the second *do*, made Occidental music possible. To-day, with piano, organ, cornet, bugle, and brass bands, not only do the Christians, with their superb hymnals, choirs, and popular songs, inherit and enjoy Occidental music, but army and navy populace and procession find new delights in music. The cornet, organ and piano are common sights in the houses. Out from the Christian churches has issued this stream of elevating influences.

Of the good to his people from these missionary services, the Emperor has not been unmindful. At recommendation of his wisest and best-informed men, not only Verbeck and Hepburn, but other missionaries in later years have been decorated with jewels — marks of Imperial and national favor. "The gratitude of Orientals" was finely illustrated in the case of Brown, when, visiting China in his old age, his grateful pupils entertained him. A heavy silver slab set in teakwood, richly chased and engraved, sets forth how the gentle dew on the mountain tops, and the drops at the fountain, become fertilizing streams, and even a broad-bosomed river bearing rich freight to the immeasurable sea.

We that were not missionaries, but only *yatoi* (hired foreigners in government service) can afford to bear witness to the truth. The world quickly forgets what the missionaries did in the lapsed years, when, like the engineers and "sand

hogs" under the great city's roar, they toiled in the caissons, dug in the tunnels, or labored in darkness forgotten. We shoot through the subway, revelling in swiftness, we enjoy the sparkle of tiled wall and the comfort of platforms and are proud of results. So, let us not drop to oblivion the record of the missionaries in Japan. In the summer splendor of world power, with all the mighty forces of civilization at her command, let us rejoice with her, but remember what went on before 1870.

I utter my faith that the Japanese are becoming, and will be, a great Christian nation — yet God's promises are conditional, and much depends on us, his co-workers. We may make Admiral Togo's signal our own.

Yet expect not the Japanese, with an intellectual training of a thousand years, to be Christians after our sort. They will not accept the Greek or Latin culture as fully as we have done, nor be fettered with it. They can discern between Jesus and modern freakishness. Therein are they led of the Spirit. They will go to Jesus and learn of Him and to the Scriptures and assimilate its message.

We need not be afraid of the Jesus Way, or the Congregational method. Trust the Japanese Christian, as the American, to be orthodox. Jesus Christ was and is the Creator of the New Japan. As Lord of the Centuries He is leading the greater Japan that is to be.

What Pastors are Saying About Our Stereopticon Slides



The Board has been paying a good deal of attention of late to improving its stereopticon slides, and it is encouraging to find that the pastors are becoming aware of this fact and making more use of them. There is no better way than this to interest a church in missions. If you never have tried to preach missions through the eye, you will be surprised to find how effective it is. Moreover, this helps solve the problem of the evening service, because the pictures are as interesting as they are instructive. We now have many sets covering most of our twenty missions and all phases of the work. Some of these sets are beautifully colored and appeal to the artistic sense of the people. To show how effective these illustrated lectures are, we quote from a few opinions recently received.

Rev. George W. Owen, Pastor of First Church of Christ, Lynn, Mass.

"For interesting those indifferent, and for enlisting the young in the cause of foreign missions, I believe the reality and attractiveness of stereopticon pictures are a powerful means. At a recent illustrated lecture on Micronesia many of our young people were present who would not have heard an ordinary secretary's appeal. Several of our people tarried to ask questions of the speaker."

Rev. Parris T. Farwell, Pastor of Congregational Church, Wellesley Hills, Mass.

"I have found the American Board stereopticon slides useful far beyond my expectation. Information is what the people need, and many who will not attend the ordinary missionary concert or read a missionary paper will attend services to see pictures where the very best information can be given to them. I am certain that the lectures in my church, given at intervals for the past three years, have not only instructed the young and the friends of missions, but have changed the antagonistic attitude of some opponents. The church is wise that owns a lantern, especially in mission work."

Rev. David L. Yale, Pastor of Congregational Church, Talcottville, Conn.

"A great help in gathering audiences to consider Foreign Missions."

"An unequalled means for developing certain essential mission-

ary motives, such as: — a feeling of fellowship with our missionaries; sympathy for heathen peoples; confidence in missionary methods; and faith in Christ's power to save."

Rev. J. H. Matthews, Pastor of Old South Church, Worcester, Mass.

"During the past ten years I have used a large number of the lecture sets of the American Board with the greatest satisfaction. They are ten times more effective than the average missionary sermon or address. The plan is ideal, and I am positive the churches would use them a great deal if they only knew their value."

Miss Martha T. Fiske, Member of First Church (Congregational), Cambridge, Mass.

"As Missionary Chairman of our Sunday School, I have found the sets of stereopticon slides issued by the American Board valuable for many of our monthly missionary programs. The descriptions of the slides furnish all the necessary information, so that one who is unused to public speaking can give a good talk. The pictures are excellent and give a vivid idea of the country or work presented."

Rev. Oscar E. Maurer, Pastor of First Congregational Church, Great Barrington, Mass.

"I wish to thank you very sincerely for the use of the slides illustrating the Madura Mission. The lecture was well attended and has been of real help to our people."

Rev. J. H. Yeoman, Pastor of Free Evangelical Church, Providence, R. I.

"We had a large congregation to see and hear Africa No. 2, and I am convinced that this is the best method I have ever tried to interest the rank and file in missions."

Rev. M. C. Julien, Pastor of Trinitarian Congregational Church, New Bedford, Mass.

"I can bear witness to the value of the use of the stereopticon for awakening a popular interest in the work of Foreign Missions. The slides you have sent me, with the explanatory notes accompanying them, supply a very attractive as well as convenient means of presenting the work of the Board in the unchristianized parts of the world. I expect to make greater use of them in the future than I have yet done."

Rev. William H. Medlar, Pastor of First Congregational Church, York, Neb.

"I find these services most helpful to get people interested in missions."

Rev. C. H. Daniels, D.D., Pastor Grace Congregational Church, South Framingham, Mass.

"I have used twelve different sets of slides representing the mission fields or departments of the work of the American Board with great satisfaction. I know of nothing more suited to inspire a useful Christian lecture than these slides. The slides loaned by the Board are all good and some of them of most excellent quality and constantly improving. They give pleasure to the mission-loving hearts and are a convincing vision to those not interested. I shall certainly continue their use."

Rev. Louis Ellms, Pastor of Congregational Church, Hopkinton, N. H.

"I returned the slides on Micronesia as requested. I have to thank you and whoever originated the plan. It works fine, even in a small place. The Baptist pastor here has a stereopticon, and we have agreed together to interest the people in missions. Sunday evening there were more people out than were at both churches in the morning."

Rev. John M. Brockie, Pastor Congregational Church, Orono, Me.

"Am returning to you by express this morning set of slides on Japan. They were very satisfactory, and I feel sure the end we are seeking (missionary enthusiasm) will be reached in due time."

Rev. George Plummer Merrill, Pastor Prospect Street Congregational Church, Newburyport.

"The Foochow views and lecture were used last evening. The vestry was crowded. A line which we will follow again."

Rev. J. G. Haigh, Pastor of Congregational Church, Middletown Springs, Vt.

"We had a packed house with not standing room, and evidently much interest, and expressed desire for more of that kind of missionary preaching. The mercury ranged from 25 to 38 below zero."

Rev. Frank E. Ramsdell, Pastor of North Congregational Church, New Bedford, Mass.

"The lecture and slides were very acceptable. Such a service solves the problem of interesting the average man in missions."

Rev. Edwin N. Hardy, Ph.D., Pastor Bethany Congregational Church, Quincy, Mass.

"I have used, with great satisfaction and most encouraging results, several of the American Board's stereopticon lecture sets, and have found them one of the most effective means of educating and interesting my people in missionary work. The illustrations attract all, but especially the young and those indifferent to the work of Christ in distant lands. The prepared addresses may be used, though most speakers prefer the original treatment after careful preparation. I most heartily commend the use of the stereopticon in the campaign of missionary education."

Rev. F. R. Luckey, Pastor of Humphrey Street Congregational Church, New Haven, Conn.

"The stereopticon lecture sets, especially those recently issued, are up-to-date and satisfactory in all respects. In my judgment the Board would do well to lay more emphasis upon this way of setting forth the work of missions, and pastors should avail themselves of its advantages. If so, I have not the slightest doubt that a greater interest would be created in the grandest enterprise of God, viz., the perfection of the race in holiness, after the pattern of Jesus Christ, our Lord."

Mr. Carl Wurtzbach Treasurer of Lee Congregational Sunday School, Lee, Mass.

"I am glad to say that the use of stereopticon lecture sets has been of great value to our church in stimulating new interest, and reviving the old in all missionary enterprise. We heartily recommend their use."

Rev. Matthew Patton, Pastor of Stanwich Congregational Church, Greenwich, Conn.

"I have used nine sets of stereopticon slides as offered by the American Board and have found them useful in stimulating interest in the work of foreign missions, and also pleasing and attractive to the church I serve. I have been surprised to learn that the uncolored slides were as much appreciated as the colored ones. The judgment and taste used in preparing these sets of pictures cannot be praised too highly, and I am sure that some of the sets have led at least one unconverted man to Christ."

Rev. Harry LeRoy Brickett, Pastor of Congregational Church, Marion, Mass.

"Having used for several years a good stereopticon in presenting missionary intelligence, my experience of the worth of the illustrated lecture is this: (1) it means a large audience, (2) an interested gathering, (3) an instructed people, and (4) an ideal assemblage, in that old and young alike make up the congregation. The frequent testimonials from my people, to the pleasure experienced, and the knowledge gained of countries and peoples, as showing the worth and power of the Gospel to transform and save, have convinced me of the value of illustrated lectures. *They pay.*"

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